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BRIEF MENTION

OLD TESTAMENT AND SEMITICS

MARGOLIS, MAX L. *A Manual of the Aramaic Language of the Babylonian Talmud*. Grammar, Chrestomathy, and Glossaries. [Clavis linguarum Semiticarum. Edidit Hermann L. Strack.] München: Beck; New York: Stechert, 1910. xvi+284 pages. \$3.

This is the third volume to appear in Dr. Strack's new series. Its predecessors have been a Hebrew Grammar by Dr. Strack himself, and a Babylonian Grammar, by Dr. Ungnad. The present volume is well worthy of a place alongside of these two. A modern grammar of the Aramaic of the Talmud in concise and usable form has long been a desideratum. Indeed, so far as the syntax of the Talmudic speech is concerned, this is the first presentation of the subject. More than half of the present book is given to the chrestomathy and the vocabulary. These are both deserving of unstinted praise for the care and accuracy that characterize their presentation. The grammatical treatment is marked by clearness and insight throughout. No better book could be asked for as an introduction to the language of the Babylonian Talmud.

DRIVER, S. R. *An Introduction to the Literature of the Old Testament*. New ed. New York: Scribner, 1910. xxxii+577 pages. \$2.50.

This is in fact the eighth edition of this famous work. It is unfortunate that the title-page should describe it as "printed from new plates" when as a matter of fact the author himself says, "It has not been found necessary this time to have the book reset; the needful alterations and additions have been all introduced on the stereotyped plates" (p. xiv). A well-known and standard work like this does not need misleading advertising. The scope of the revision may be seen from the following statement: "The principal and most numerous changes are those that have been involved in bringing the bibliography up to date and in incorporating notices either of new facts that have been discovered, or of new views that have been propounded, since 1897" (p. xiv). Dr. Driver does valuable service in exposing some misrepresentations of critical positions made by Professor Sayce and taken up in turn by one defender of traditional views after another (pp. xviii ff.). Dr. Driver records no changes of opinion on his own part of any significance. In the new materials of interest, one of the most important is his judgment that the Aramaic of the Assuan papyri may not be used as legitimate argument for the exilic origin of Daniel; for the differences between the Egyptian Aramaic and the biblical are far more numerous and significant than the resemblances. The book increases in value to students with each new edition.

HAUTSCH, E. *Der Lukiantext des Octateuch*. [Mitteilungen des Septuaginta-Unternehmens der Königlichen Gesellschaft der Wissenschaften zu Göttingen. Heft 1.] Berlin: Weidmann, 1910. 28 pages. M. 1.

The Royal Society of Göttingen has set itself the task of determining the Septuagint text in its original form. This involves a tremendous amount of preliminary investigation. Before the Alexandrian version can be recovered as it first came into being it is necessary among other things to identify the existing representatives of the Hesychian and Lucianic texts, a task of no small magnitude and one involving the finest delicacy of perception and keenness of discrimination. The present pamphlet constitutes one

of these preliminary studies. It attempts to show, chiefly by a comparison of the citations of Diodorus, Theodore of Mopsuestia, Theodoret, and Chrysostom from the Octateuch with the readings of a certain group of MSS, whether or not the latter may rightly be regarded as representing the Lucian recension. Such work as this is of the greatest value and importance for textual students.

GINSBURG, C. D. *Isaias: Diligenter revisus juxta Massorah atque editiones principes cum variis lectionibus e MSS atque antiquis versionibus collectis.* Londinii: Sumptibus Societatis Bibliophilorum Britannicae et externaee, MCMIX. 93 pages.

Dr. Ginsburg has spent the most of his active life in the study of the Hebrew text of the Old Testament. *Isaias* is a specimen of the new and latest text upon which he has put years of toil. This when completed is to commemorate the centenary of the British and Foreign Bible Society. The author has had at his command the manuscript and printed biblical treasures of the British Museum, within whose walls he has done the greater part of his work. The basis of this new version is the text "of the first edition of Jacob ben Chayim's *Massoretic Recension* (printed by Bomberg in Venice in 1524-25) with the correction of obvious errors." Dr. Ginsburg has collated this edition with a large number of authorities never before consulted, and has examined more than seventy MSS in the British Museum, and in the libraries of France, Germany, Italy, and Spain. He has also included therein the ancient versions and the Targums. As a result of this examination he brought together every important variation in orthography, vowel-pointing, accent, and reading, and the variant massoretic sectional divisions. These variations appear at the foot of the page, often occupying from one-third to one-half of a printed page $11 \times 7\frac{1}{2}$ inches. The Hebrew type is the most beautiful that we have ever seen.

BRANDT, W. *Die jüdischen Baptismen oder das religiöse Waschen und Baden im Judentum mit Einschluss des Judenchristentums.* [Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft XVIII.] Giessen: Töpelmann, 1910. vi+148 pages. M. 6.

The author traces the development of Jewish baptismal rites from the days of Israel's wanderings in the desert down to the early days of the Christian church. The original significance of the act of ritualistic washing is found in the belief of the primitive Hebrews that contact with other deities than Yahweh rendered one taboo and that this taboo could be removed by washing and must be so disposed of before one could venture into Yahweh's presence. Growing out of the same fundamental conception was the requirement, which persisted to the very end, that priests and others who had come into close contact in any way with the holiness of Yahweh must wash away this holiness before returning to the discharge of the ordinary duties of profane life. The sacred and profane were two separate spheres; to pass from the one to the other in either direction called for ablutions to remove the effect of the sphere in which the individual was at the time in question. Baptisms of various kinds thus came to occupy a very large place in Jewish ritual. Naturally when foreigners wished to forsake the worship of idols and join themselves to the people of Yahweh, the initial rite for the proselyte was that of baptism whereby the defilement of the old religion was removed. In like manner the

baptism of John was a washing-away of sin. This conception of baptism prevailed also among the Ebionites and the Elkesites and closely related heretical groups. The study is useful for its collection into one easily accessible place of all the more important data for the history and meaning of Jewish baptism; it is rich in citations from the sources.

SULZBERGER, MAYER. *The Am Ha-aretz: The Ancient Hebrew Parliament*. Philadelphia: Greenstone, 1909. 96 pages.

The author prepared, and read before the professors and students of the Jewish Theological Seminary of America, the present paper as one of a series of popular lectures. It is an attempt to show that the roots of the Sanhedrin are to be found in a national assembly of Israel which had its beginning as far back as in the time of Moses. The lecture comprises three parts: (1) the political power of *am ha-aretz*; (2) its judicial power; (3) the witness of literature. The treatment for a brief space is scholarly and able, and certainly has some strong points in its favor, e. g., in the history and conduct of the trial which brought about the stoning of the house of Naboth (I Kings, chap. 21), and also the arrest and trial of Jeremiah (Jer., chap. 26). We think, however, that a more detailed textual study must be made of all the passages used before the author's chief thesis can be indisputably maintained.

PROCKSCH, O. *Studien zur Geschichte der Septuaginta: Die Propheten*. [Beiträge zur Wissenschaft vom Alten Testament, herausgegeben von R. Kittel. Heft 7.] Leipzig: Hinrichs, 1910. 134 pages. M. 4.

The purpose of this work is threefold: (1) to classify the many minuscule MSS of the prophets on the basis of the various uncials from which they must have arisen and so to point out certain types of uncials which must once have existed alongside of Vaticanus, Sinaiticus, Alexandrinus, etc.; (2) to consider the relation of these unknown uncials to the known uncials and to one another, and to determine which represents the purest and which the most corrupt form of the Septuagint text; and (3) to throw some light upon the history of the Septuagint text. Dr. Procksch classifies his MSS into three groups, viz., the hexaplar group (I), the pre-hexaplar (II), and the Lucian (III). From among all the codices of the prophetic books, Alexandrinus is selected as the most valuable witness to the original Septuagint; next to it in value comes Sinaiticus representing another textual tradition. Marchalianus (Q) is to be classified with Alexandrinus (A), while Vaticanus (B) belongs to the Sinaiticus (Σ) group. ΣB represents the type of text to which Origen's Septuagint belongs. Midway between the groups ΣB and AQ, showing traces of the influence of both, stands the hexaplar group of minuscules, but more closely related to ΣB; while the pre-hexaplar group belongs to AQ. Thus two main types of text, viz., ΣBI and AQII, were independent of and preceded the recensions of Origen and Lucian, at the hands of which they suffered many things after coming in touch with them. The study closes with a history of the Greek text of the prophets and a summary of the results obtained. The general conclusion reached is that the history of the Septuagint is the story of its removal from the maximum to the minimum of distance from the Massoretic text. The author deserves the hearty thanks of all students of the complicated problem of the rise of the Septuagint for his valuable contribution.

NEW TESTAMENT

GEFFCKEN, J. *Aus der Werdezeit des Christentums: Studien und Charakteristiken*. Zweite Auflage. [Aus Natur und Geisteswelt.] Leipzig: Teubner, 1909. 126 pages. M. 1.25.

Professor Geffcken's sketch, which now appears in a second edition, seeks to acquaint the general reader with the character of the Graeco-Roman world into which Christianity entered, and the early struggles which resulted. The primitive enthusiastic movements, the persecutions, the literary conflicts with Greek and Roman thought are treated with skill and breadth of view. The book is in short a concise popular introduction to early Christian history. It deserves an index.

The Codex Alexandrinus in Reduced Photographic Facsimile: New Testament and Clementine Epistles. London: British Museum, 1909. 11 pages. 286 plates. 30s.

An important service has been rendered textual students in the publication of this beautiful facsimile of Alexandrinus in quarto form. The great folio facsimile of the New Testament volume of Alexandrinus appeared just thirty years ago, Alexandrinus being the first New Testament uncial to be published in photographic facsimile. The new edition is much more elegant and attractive, and its reduced form (it is about half the actual size of the manuscript) and the references at the foot of each page indicating the text each covers, make it an exceedingly convenient and satisfactory medium for consulting the text of the manuscript. Mr. Kenyon contributes a brief introduction, dealing with the history and characteristics of the whole manuscript. He concludes that five scribes worked upon it, four of them being represented in the New Testament part. The codex is generally assigned to the fifth century, probably only Vaticanus and Sinaiticus, among Greek biblical manuscripts, being older. The Trustees of the British Museum propose to follow this New Testament volume with a similar facsimile of the Old Testament parts of the codex. Textual students are to be congratulated upon such accessions to their materials as this excellent facsimile, and those of Sinaiticus and the Freer manuscripts which are now being prepared.

PEAKE, ARTHUR S. *A Critical Introduction to the New Testament*. ["Studies in Theology."] New York: Scribner, 1910. xii + 242 pages. \$0.75 net.

Students of the New Testament will welcome this concise Introduction, from the pen of Professor Peake, of Manchester. It is probably impossible to compress an adequate introduction to the New Testament into 240 pages of moderate size, yet within these narrow limits Professor Peake has given us an extremely useful and informing book. His attitude is historical and critical; tradition is recognized, but not mistaken as final. Much attention is paid to recent critical opinion, which is briefly, fairly, and intelligently set forth. Useful bibliographies for each chapter are supplied at the close of the volume. The book opens with the Pauline epistles and closes with the Gospel of John. Professor Peake inclines to the acceptance of II Thessalonians, Colossians, and, with some reserve, Ephesians, as Paul's; he favors the South Galatian view of the destination of Galatians; and holds the closing chapters of II Corinthians to belong to the supposedly lost "severe letter"; The synoptic problem is discussed at some length, and the Synoptic Gospels are then somewhat scantily treated. Two-fifths of the book relate to the Johannine literature. Pro-

fessor Peake sees no reason to doubt that the seven letters of the Apocalypse were written by a John, but does not identify this John with the Apostle; the Fourth Gospel, on the other hand, he is disposed to ascribe to John the Apostle.

Some books which might have been expected to appear in the bibliographies are not included in them; they are nevertheless tolerably full, and decidedly helpful. The defect in the whole work is its failure to introduce us, by analysis, summary, or short paraphrase, to the course of thought in each of the works discussed. Professor Peake has evidently conceived his *Critical Introduction* as not including this, and perhaps his space would not permit it.

Handbuch zum Neuen Testament. In Verbindung mit H. Gressmann *et al.*, herausgegeben von Hans Lietzmann. 7.-14. Lieferungen. Tübingen: Mohr, 1907-9.

The fourteenth *Lieferung*, completing the fifth volume of this series, finishes the practical exposition of the whole New Testament. The aim has been to bring out the religious content of these books for readers who wish to take the modern critical standpoint and the attempt is certainly timely. The work is prepared for the benefit of preachers and religious teachers. The other volumes, more technical in character, are progressing slowly. The eleventh and thirteenth *Lieferungen* contain, respectively, the exegesis of II Cor. and the first half of Matthew.

STEINMANN, ALPHONS. *Aretas IV. König der Nabatäer. Eine historisch-exegetische Studie zu II Cor. 11:32 f.* Freiburg: Herder, 1909. 44 pages.

This is a compilation of the available information regarding the Arabian king, Aretas IV, whose representative in Damascus was persuaded by the Jews to attempt Paul's arrest. Steinmann restates the view of Schürer (and of others), claiming that Aretas held Damascus in the years 37-40 by grant of Emperor Gaius. Accordingly Paul's conversion is placed in 35-37. It is doubtful whether the restatement of this opinion without any substantially new evidence will be convincing to those who have formerly found it unsatisfactory.

PATRISTICS

REICHARDT, WALTHER. *Die Briefe des Sextus Julius Africanus an Aristides und Origines.* [Texte und Untersuchungen, XXXIV 3.] Leipzig: Hinrichs, 1909. 84 pages. M. 3.

The fragmentary letter of the third-century critic, Africanus, to Aristides, seeks to harmonize the genealogies in Matthew and Luke by appeal to the Jewish custom of levirate marriage. Africanus contended that the list in Matthew gives Joseph's ancestors "according to nature"; while that in Luke gives his ancestors "according to law." The letter of Africanus to Origen written *ca.* 240 A.D., deals with the authenticity of Susanna. Africanus points out the several particulars of style and matter in Susanna which are unfavorable to or inconsistent with its character, and his letter has long been regarded as a model of ancient criticism. From all the textual materials accessible Reichardt re-edits the Greek text of these letters with some account of the manuscripts which preserve them. He holds that the form in which the best manuscripts present the letter to Aristides is the original, rather than the somewhat arbitrary reconstruction of the letter which Spitta has thought necessary.

HEMMER, HIPPOLYTE. *Les Pères apostoliques*. II: "Clément de Rome; Epître aux Corinthiens; Homélie du II^e siècle." Text grec, Traduction française, Introduction et Index. ["Textes et Documents."] Paris: Picard, 1909. 204 pages. Fr. 3.

Hemmer presents substantially the Greek text of Funk with translations and brief introductions. His views are in general in accord with the best critical opinion as to I and II Clement. The idea of Harnack and Hilgenfeld that II Clement is Soter's letter to Corinth is rejected, and that document is ascribed to some Corinthian preacher of the first half of the second century. The notes are brief but helpful. Polycarp to the Philippians 2:3 should certainly have been referred to in connection with I Clem. 13:2, where almost the same strange words are quoted as sayings of the Lord.

LE LONG, AUGUSTE. *Les pères apostoliques*. III, Ignace d'Antioche et Polycarpe de Smyrne: Epîtres; Martyre de Polycarpe. Texte Grec, traduction française, introduction et index. [Textes et Documents.] Paris: Picard, 1910. lxxx+187 pages. Fr. 3.

This twelfth volume of Hemmer and Le Jay's convenient series of patristic texts with introduction, translations, and notes, indicates the lively interest of French Catholic scholars in patristic literature. Le Long adopts the Greek text of Funk, and follows the main positions of the leading patristic scholars in matters of introduction. His notes are less full and technical than those of Lightfoot, and are well adapted to the needs of students, as the general editors intend. Le Long holds to the substantial authenticity of the martyrdom, the Letter of Polycarp to the Philippians, and the seven Eusebian Letters of Ignatius, as preserved in the shorter Greek form.

ARCHAMBAULT, GEORGES. *Justin: Dialogue avec Tryphon*. Text grec, Traduction française, Introduction, Notes et Index. Tome II. ["Textes et Documents."] Paris: Picard, 1909. 396 pages. Fr. 3.50.

The first part of Archambault's edition of Justin's *Dialogue* appeared less than a year ago, and contained the introduction and the text and translation of chaps. 1-1xxiv. The second part continues these through chaps. lxxivb-cxlii, and supplies a useful index of the more important Greek words. This seems to be the first edition of the *Dialogue* in which the chapters, some of which are very long, are divided into verses or sections; a most useful innovation, in which it is to be hoped subsequent editors will follow it. The two parts constitute an intelligent and convenient edition of one of the most important pieces of early Christian literature.

CHURCH HISTORY

CONNOLLY, R. H. *The Liturgical Homilies of Narsai*. With an appendix by Edward Bishop. [Texts and Studies, VIII, 1.] Cambridge: University Press, 1909. lxxvi+176 pages. 6s. net.

Narsai of Nisibis was a Nestorian leader of the fifth century, teaching at Edessa for twenty years prior to 457, and then founding the Nestorian School at Nisibis, where he labored until his death in 502. An eastern scholar has recently published his homilies in Syriac (Mosul, 1905) and the important bearing of four of these upon liturgical history, especially in the matters of the mass and baptism, has led to this

publication of them in an English translation, with notes and introduction. Students of liturgics will find these homilies important material, and Mr. Connolly has interpreted them with sympathy and skill.

DOUMERGUE, E. *Iconographie Calvinienne*. Suivie de deux appendices: Catalogue des portraits gravés de Calvin, par H. Maillart-Gosse; Inventaire des Médailles concernant Calvin, par E. de Mole. Lausanne: Bridel, 1909. viii + 280 pages. Fr. 30.

This remarkable book has been called forth by the four hundredth anniversary of the birth of John Calvin, which has been recently celebrated at Geneva. Doumergue, the dean of the Protestant theological faculty at Montauban, has already published extensively upon the life and works of Calvin, and this new work shows wide and intimate acquaintance with both the literature and the documents relating to the biography of the French reformer. Portraits of Calvin, painted or engraved, are numerous, but few of these are demonstrably authentic. The most familiar one is the Rotterdam picture, probably a copy of an original portrait now lost, which was painted from life. The Basle portrait bears a very close resemblance to the Rotterdam. These show Calvin in his early manhood. Of still greater interest is the Tronchin portrait, now at Bessinges, which shows the Reformer as he appeared rather late in life. This remarkable picture possesses added interest for having once belonged to Calvin's successor, Theodore de Bèze, and was probably painted from life. In it we may believe we come nearest to Calvin as he actually appeared. These and a host of less important portraits are reproduced and discussed by Doumergue, with great liveliness and appreciation. The caricaturists did not neglect Calvin. Opponents, both Protestant and Catholic, employed cartoons and grotesques of varying degrees of scurrility against him, and the reproductions and discussions of these instructively illuminate the history of the times. The work is finely illustrated by more than one hundred plates and illustrations, and includes an inventory of the medals relating to Calvin and a catalogue of engraved portraits of him.

TIXERONT, J. *Historie des Dogmes*. II, "De Saint Athanase à Saint Augustine" (348-430). Paris: Gabalda, 1909. 534 pages.

The present work belongs to a series entitled *Bibliothèque de l'enseignement de l'histoire ecclésiastique*, inaugurated in 1897 and intrusted by Pope Leo XIII to Cardinals Luca, Pitra, and Hergenröther. The aim was to secure the publication of a universal church history fully abreast of modern critical research. As the volume is published with the approval of the archbishop of Lyon and Vienne its ultramontane quality may be assumed. Nearly half of the volume is devoted to the Arian, Apollinarian, Nestorian, and Eutychian controversies, and more than half to the theology of Augustine and to the Donatist, Pelagian, and Manichaean controversies, minor Greek and Latin thinkers and parties being in each case duly considered. Every doctrinal issue is discussed with ample knowledge of the sources and abundant quotations in the original languages. So far as the reviewer has observed, the exposition is fair-minded and free from effort to distort the facts. The style is simple and lucid, so that one need not be at a loss to understand the writer's meaning. The work may safely be commended to students of theology who possess a good knowledge of French. A third volume will complete the work and will cover the period from the death of Augustine to the age of Charlemagne.

LANG, A. *Die Reformation und das Naturrecht*. Gütersloh: Bertelsmann, 1909. 51 pages. M. o. 60.

This brochure appears in the series "Beiträge zur Förderung christlicher Theologie," edited by Professors Schlatter of Tübingen and Lütgert of Halle. It had already been published in English in the *Princeton Review* for April, 1909. The essay was occasioned, as were similar polemical publications by Böhmer, Loofs, Kattenbusch, and Hunzinger, by a somewhat unguarded remark in E. Tröltsch' *Kultur der Gegenwart* to the effect that Luther and the reformers in general belong, so far as their views of nature (natural ethics, natural theology, natural science) are concerned, to the Middle Ages. The reason for the extreme sensitiveness of Lutheran scholars that has resulted in such a polemical output seems to be the disparagement of Luther that seemed to be involved in Tröltsch' remark rather than their belief that in the attitude of Luther and the other reformers toward nature there was any very marked divergence from mediaeval conceptions. It does not appear to the reviewer that Tröltsch is in error in maintaining that as compared with modern scientific conceptions the reformers were upon essentially mediaeval ground; but if he wishes to imply that they were to blame for not entering fully into modern conceptions the polemics are perhaps justifiable. Tröltsch might have gone even farther without overstepping the mark and have said that in his conceptions of nature Luther was more naïvely primitive than such mediaeval philosophers as Raymund of Sabiende or such humanists as Marsilio Ficino, Albano, Telesius, and Erasmus.

COMPARATIVE RELIGION

LOUIS, M. *Doctrines religieuses des philosophes grecs*. Paris: Lethielleux, 1909. vii + 374 pages. Fr. 4.

This book is an excellent popular presentation of the subject-matter named in its title. It can hardly be regarded—and, in fact, is not intended—as an original contribution to the subject nor as adding anything of importance to human knowledge: it simply puts together in excellent form what is known concerning the development of religious ideas among the Greek philosophers. To some extent it, therefore, parallels Caird's *Evolution of Theology in the Greek Philosophers*, and yet differs from it considerably, both in being more popular and less profound and in dealing with religion rather than with theology. Caird's book belongs to the history of philosophy; this belongs to the history of religion.

M. Louis seeks to show not only that there was a large amount of unity in the developments of Greek thought, but also that the attitude of the leading philosophers of Greece toward religion was essentially one. The idea that Greek philosophy was a veiled attack upon religion and that it sought to substitute for it mere science and ethics is, M. Louis insists, an essentially modern view; religion was so intimate a part of Greek life that the thought of doing without it is essentially non-Hellenic. The Greek philosophers, including even Epicurus, sought not to overthrow religion but to purify it.

In conclusion, M. Louis takes up a question of present-day interest—the relative importance, namely, of Hellenism and Christianity in our modern life and for the future of the race. He states clearly the position of those who, like the Croisets, maintain that the victory of Christianity, or revealed religion, over Hellenism was a tremendous misfortune to humanity, and who prophesy that Hellenism, which they

identify with naturalism, is destined soon to regain its rights and, driving out its rival, rule supreme. This view M. Louis attacks at two points. In the first place, the real Hellenism was essentially religious and is no more to be identified with naturalism than is Christianity itself. And, secondly, naturalism never satisfied the Greek philosophers and certainly cannot satisfy us nor the humanity of the future. The Greeks needed religion as well as science, and so do we. Hence our author comes (in good orthodox fashion) to his conclusion that Hellenism had its place in the divine plan, and that Christianity is shown thereby to have originated exactly "in the fulness of time."

On the whole the book deserves warm commendation. It accomplishes what it sets out to perform. It is both scholarly and simple, and it will prove as helpful as anything which has yet appeared to those who wish to inform themselves upon the religious doctrines of the Greek philosophers, and yet have not the time to study them in the original writings.

DOCTRINAL

BURTON, MARION LE ROY. *The Problem of Evil: A Criticism of the Augustinian Point of View*. Chicago: The Open Court Publishing Co., 1909. 234 pages. \$1.25.

This monograph will do a real service. The interpretation of Augustine in his treatment of evil, despite reiterations, is clearly presented. If God created only that which is good, then what is evil and whence is it? Augustine denies that evil is a substance; he regards it as a flaw, something contrary to nature, a negation of the good, a defect. In itself, it is non-existent; it exists only in relation to some good. God is not responsible for it. It arises from creation out of nothing, and from man's freedom of will. Adam lost his freedom through sin. We were in Adam; therefore we are guilty of his sin. We are only free to sin; original freedom can be restored solely through God's grace. Original sin is transmitted by propagation; actual sin proceeds from the will. Volition, therefore, is the common element in sin, and is sinful when the lower is preferred to a higher form of nature. The tendency of sin is toward non-existence yet it is not clear that a time will ever be when no evil wills will exist, though ultimately evil will be separated from the good. In his critique of this doctrine, the author notes Augustine's failure to distinguish metaphysical and moral evil. The realistic treatment of Adam he regards as the prolific source of error and inconsistencies. It robs us of individuality, destroys responsibility, and involves traducianism which Augustine rejects. The doctrine of freedom is really determinism. "The validity of the Augustinian doctrine of sin cannot be maintained." For it the author would substitute a theory based on evolution, though he does not attempt its elaboration.

LECKIE, J. H. *Authority in Religion*. Edinburgh: Clark; New York: Scribner, 1909. x+238 pages. \$2.

Mr. Leckie has given a very suggestive study of the place of authority in religious life. Recognizing, in the first place, that there can be no authority of real significance which is not willingly accepted by the soul, he attempts to discover just what sort of authority actually compels such moral consent. In answering this question, he takes a distinctly mystical view of religion. The ultimate authority for any soul is the immediate message of God in communion. "The ideal organ of authority in religion must be found in the soul of man, in that secret place of its life where the voice of God is heard." But the imperfection of experience makes it impossible for men generally to

be certain that they have correctly heard and interpreted the voice of God. Hence in the sphere of religion unusually gifted individuals, the prophets, stand as leaders and guides of our religious thinking. But this authority of the prophet—the aristocrat in the realm of the spirit—is constantly tested and judged by the common religious sense—the democracy in religion. Perfect freedom both of prophecy and of democratic judgment are both essential. This, of course, means that such idealistic conceptions as infallibility and finality are not tenable. But it means also the undeniable fact of expert guidance in religion. The practical outcome of such a view as is advocated in this book will be a genuine respect on the part of the individual for the inheritance which comes to him from the prophets, and a recognition on the part of the church that the authority which it possesses can be retained only as the voluntary loyal consent of the individual is secured.

Thus the book, while preserving the vocabulary and even the conservative spirit of authority religion, yet completely frees the idea of authority from that element of irrational compulsion which has so often been a source of revolt. By recognizing the social implications of life, it avoids that false dilemma—either external authority or irresponsible individualism—which prevents any fruitful discussion of the matter. The book is an admirable means of leading men of religious spirit to the inductive point of view. But it leaves unanswered some important questions concerning the psychology of mysticism and of prophetic inspiration; and by exalting the importance of unique personality on the part of the religious “aristocrat,” it tends to depreciate the primary importance of the empirical tests of belief. It thus creates an apparent distinction between *religious* thinking and other thinking which preserves in a way the isolation of theology from other sciences.

APOLOGETICS

GARDNER, PERCY. *Modernity and the Churches*. New York: Putnam; London: Williams and Norgate, 1909. xviii+313 pages. \$1.50.

In this volume are collected nine articles and addresses prepared by the author on various occasions from 1902 to 1909. They all deal more or less directly with the problems which modernism—or as Professor Gardner prefers to call it, modernity—has brought into the foreground of theological discussion. The titles of the papers are, “Modernity and the Churches,” “The Essential Nature of Christian Faith,” “The Divine Will,” “The Function of Prayer,” “The Translation of Christian Doctrine,” “The Basis of Christology,” “The Christian Church,” and “Liberal Anglicanism.” The first paper emphasizes and discusses the essentially negative religious consequences of historical investigation and the essentially positive contributions of pragmatism. All of the essays represent this point of view. The historical survey culminates in uncertainty and a certain timidity. But a practical philosophy shows that faith has excellent reasons for its assertions. The volume abounds in suggestive bits of insight, but, like the author’s previous works, leaves the reader more conscious of the magnitude of the task of theological reconstruction than confident of the outcome.

SMYTH, NEWMAN. *Modern Belief in Immortality*. New York: Scribner, 1910. 95 pages. 75 cents.

This little booklet undertakes to analyze the fundamental conception of personal life which underlies any doctrine of immortality. He observes that the traditional

conception, resting as it did upon the concepts of a substance-soul in problematical relation to a substance-body, has completely broken down. Bodily resurrection and bodiless spiritual life are both equally inconceivable to the modern mind. Both the reason for this prevailing skepticism and the conditions of a tenable belief in immortality must be found by asking what personal life means in terms of biology and psychology. From this point of view, life is essentially dynamic, capable of taking environment and transforming it to suit its needs. The question, then, is not whether a finished "soul" can persist after the dissolution of the body, but whether the centralized life which has built up the present body can be conceived as continuing the work of creating an instrument by which it deals with environment when the environment changes as it does at death. Since in biological evolution death is the means of bringing into existence richer and more highly specialized forms of life, we may reasonably believe that this mission is also fulfilled in the case of human personalities.

D'ALLONES, G. REVAULT. *Psychologie d'une religion*. Paris: Alcan, 1908. 289 pages. Fr. 5.

This volume consists of an impartial, yet sympathetic, account of the founder, doctrines, and followers of a contemporaneous religious movement in France. The first part deals with the life of William Monod (1800-96), a venerable pastor of Paris, who proclaimed himself a reincarnation of Jesus Christ, come to announce a new dispensation, commencing especially with that part of his life involving an attack of mental trouble in his thirty-second year, which led to his detention in private sanitariums for a period of four years. It contains also a sketch of the lives of the most important *inspirés*, ancient and modern, among the Jews, Mohammedans, and Christians. The second part treats of the Monodist doctrine in its theological and logical aspects, and also of certain men and women of his followers, who have themselves received revelations from God. It closes with a sketch of the prophetic movements of Israel and of the Cevenols, as compared with that of the Monodists.

The volume is not primarily "psychological," as we should use the term, but rather a rich and valuable field for psychological interpretation. The author's usage, however, is entirely justifiable, since he means to give us a "subjective" view of the phenomena, as opposed to the "objective" way of classing them under the heads of "miracle or trickery or pathology." Underlying all this classification there are certain real facts, and it is the purpose of the book to present these in an unprejudiced way.

His most important contribution is his emphasis upon the social criterion of such religious movements, and to this he is led by the fact that during the course of Monod's life those convictions which came to him in the first place under the influence of a delirium were gradually worked out into a consistent doctrine, which appeals and has appealed to normal persons of high intelligence. The burden of the book goes to show that neither life (even with its "insanity") nor doctrine can furnish any substantial difference between Monod and the prophets of the Bible, even Jesus himself. Nor, subjectively considered, can either be differentiated from the number of other claimants of divine inspiration. The same states of ecstasy, the same personal conviction, even similar "marvels" are to be found time and again in the religions of many races. Subjectively, then, no adequate criterion of the truth of "inspiration" can be had; what criterion shall we find? The author answers by turning to history and asks what *has* decided; and in his answer we see an implicit approach to the modern identification of the questions of "trueness" and "worth."